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# Suggestions

IN AID OF

## Devotion and Godliness,

DESIGNED CHIEFLY FOR

### CHORISTERS,

BY

W. J. SEABURY, D.D.,

*Rector of the Church of the Annunciation, New York.*

POTT, YOUNG & CO.,

No. 5 COOPER UNION, NEW YORK.

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TO THE CHORISTERS  
OF  
The Free Church of the Annunciation,  
IN GRATEFUL RECOGNITION  
OF THE FREELY GIVEN SERVICES  
WITH WHICH  
SOMETIME THEY HAVE CONTRIBUTED TO THE SUPPORT  
OF THE FAITH OF CHRIST BY THE MAINTENANCE  
OF THE WORSHIP OF THE CHURCH.  
THIS LITTLE BOOK IS AFFECTIONATELY DEDICATED  
BY THEIR RECTOR.



## PREFACE.

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The following pages, as their title indicates, contain mere suggestions. They are intended to give to those who are constantly amid the associations of the Divine worship, some thoughts which may help them to profit by those associations; and to plant in minds perhaps not yet preoccupied, some seeds of principle, the fruit of which may in time be manifest in life and character as well as in worship. They were written chiefly with a view to the benefit of my own choristers, and in form as if addressed to them; but, perhaps it was hardly to be expected that I should assume that no one else would see them, or that those for whom they were primarily intended, would always continue to be, as some of them now are, children.

I hope that those to whom they are dedicated, and any others who may be disposed to use them, may be led by the Providence of God and the grace of His Holy Spirit, to such further devout reading, reflection, and prayer as may correct whatever is amiss and supply whatever is wanting in my humble effort.

W. J. S.

*Annunciation Rectory,  
Feast of St. Luke the Evangelist, 1878*

When once thy foot enters the Church, be  
bare,

God is more there than thou; for thou art  
there

Only by his permission. Then beware,  
And make thyself all reberence and fear.  
Kneeling ne'er spoil'd silk stocking: quit  
thy state.

All equal are within the Churches gate.

HERBERT.

# SUGGESTIONS

IN AID OF

## DEVOTION AND GODLINESS.

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### PART I.

#### THE DIVINE SERVICE.

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Be careful to observe the order of the Church in all things.

Respond and sing heartily together.

Listen attentively.

Stand erect.

Kneel without crouching or leaning on your elbows:

Sit without lounging.

Do not stay about the gate of the Church yard.

As soon as your foot crosses the threshold of the outer door of the Church, uncover your head.

When you come within the Church, let your first look be toward the Altar. Think of the Sacrifice of Jesus Christ, in the Divinely appointed commemoration of which that Altar is used, and say within yourself "By Thy Cross and Passion, Good Lord, deliver me."

Do not loiter about the Church, nor at the door. If you have occasion to speak to any one, speak as the occasion requires, and pass on to the business for which you have come.

If you are connected with the Sunday School, either as pupil or teacher, go to your place and be ready.

If you have come only to attend the Service, go and kneel down where you intend to remain, and pray:

“O HEAVENLY FATHER, have mercy upon me. Let Thy Holy Spirit be with me in this Service; in prayer, to quicken my devotion; in praises, to heighten my gratitude and love. Help me, in Confession, to feel my own sinfulness; in Absolution, to welcome the message of Thy pardoning love; in the reading and preaching of Thy Holy Word, make me attentive to listen and humble to learn. In the Benediction, give me the blessing of an everlasting peace; through Jesus Christ our Lord. Amen.” \*

After your silent prayer, try to prepare yourself for the worship in which you are about to join. Look for the Lessons. Mark the Psalter, Collect, and Communion Service, so that you can turn to them at the proper time.

While you have the privilege of being in a Free Church, you may choose your own place, but always try to use this privilege, as well as every other, with due regard to the feelings of others. Avoid choosing seats in the end of the Church, in obscure places, and where you are liable to be disturbed by people who peep into Churches for curiosity, or who sit and talk. It is better to take a seat by yourself than to join friends whom

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\* Robert Nelson.

you may chance to see. Social conversation may be pleasant and, perhaps, profitable, but it is not the object for which the Church is open.

If you are to sing in the choir, go directly to the robing room, and behave quietly until you are ready for the service. As you put on the Chorister's robes, consider that they are designed to make your appearance in the Church suitable to the solemnities of the Service; and desire of God that He would help you to make your inward disposition harmonize with your outward appearance. The white robe is a symbol of the purity of heart with which those who wear it should take part in the service.

Before the procession moves, respond in the following devotions:

*V. O Lord, hear our prayer;*

*R. And let our cry come unto Thee.*

*V. O Lord, open Thou our lips;*

*R. And our mouth shall show forth Thy praise.*

*V. O Lord, help us worthily to magnify Thy glorious name. Prepare our hearts for Thy worship. Help us, now with soul and body to offer to Thee an acceptable service; and save us through Jesus Christ our Lord.*

*R. Amen.*

*Or this:*

*V. I was glad when they said unto me,*

*R. We will go into the house of the Lord.*

*V. Our feet shall stand in Thy gates, O Jerusalem;*

*R. For thither the tribes go up, even the tribes of the Lord,*

*V. To testify unto Israel;*

*R. And to give thanks unto the Name of the Lord.*

*V. Lord, we pray for the peace of Jerusalem. Help us, humbly to love and serve Thy Church. Heal her divisions, and bring her out in the beauty of holiness to serve Thee. Sanctify and save us in her; through Jesus Christ our Lord.*

*R. Amen.*

After this do not speak.

Listen to the organ, and, at the proper time, begin the Processional, and move on in an orderly and reverent way. Stand in your place in the choir until the Clergy have taken their stations; and when the Processional is finished, attend to the Service and scrupulously make the proper responses. Be particular to sit, to rise, and to kneel together, and *exactly* at the proper times; allowing no interval for indolence, and wearing no sluggish and indifferent manner. For instance, when the Minister says the last word of the Exhortation, kneel for the Confession; when you have finished saying, "and our mouth shall show forth Thy praise," rise for the Gloria; when you have said the last Amen of the Gloria after the Psalter, be seated for the first Lesson; when you hear the words, "Here endeth the first Lesson," rise for "*Te Deum*;" and, in like manner, after "Here endeth the second Lesson," rise for "*Benedictus*." Do not wait to hear the chant played over, or perhaps the singing begun, before you bestir yourself. Such indolent ways affect the whole service with dulness.

Yet, with all your promptness, never be in haste. Do not spring to your feet when you stand, nor drop into your seat before the last words of a Canticle are pronounced. There is a great difference between a cheerful readiness and an irreverent haste. When a hymn is to be sung, you should rise as the Organist plays the tune for the last line.

In chanting, preserve the Antiphonal order, singing by sides alternately, except in the Glorias, and sometimes in the first verse. Do not attempt to sing on both sides, unless it should be necessary for one side to help the other at any time. It wearies the voice, and mars the symmetry of the measure of the chant. Each verse of a Canticle or Psalm, when properly chanted, should begin at the very instant when the previous one ends. This makes it impossible for one to sing all the verses without great effort or serious delay to the responses, or both. According to the usage of Cathedrals which have preserved this method of chanting, handing it down from the earliest times, one side of the choir is called *Decani*, being the side of the Dean; the other is called *Cantoris*, being the side of the chief singer. The *Decani* side takes the parts which are read by the Minister, where the service is not choral; and the *Cantoris* side leads the responses of the congregation.

Never whisper to your neighbour in the choir, nor exchange glances across the choir or with any one in the congregation.

After the third collect in Morning Prayer, join in the singing which divides that Service from the Litany.

The Morning Prayer and Litany are separate Services and may be separately said. It is quite common however to say them consecutively. Where this is done the Morning Prayer ends, properly speaking, with the third Collect, although the custom is to add the General Thanksgiving and the prayer of St. Chrysostom with the minor benediction at the end of the Litany.

The part of the Litany between the response "Have mercy upon us" and the prayer "We humbly beseech Thee" may, according to our American Prayer Book, be omitted at the discretion of the Minister. This part is sometimes spoken of as the Minor Litany.

At your leisure you should examine your Prayer Book and particularly the directions which are called *Rubrics*, a name which has come from their being originally printed in *red*. A knowledge of these will help you to use your Prayer Book aright in the services. And you should not content yourself with reading only the parts which are generally used on Sundays; but also the other parts, such as the Office of Baptism, the Visitation of the Sick, etc. Thus you will better understand what the Church expects of you, and will learn that the Church provides not only for the public worship but also for the spiritual life of her members.

However, the Church does not tell you in the Rubrics all that it may be proper for you to do in relation to Divine Service. Many practices are in use in connection with the Service which are not directed in the Rubrics.



Nor is this any thing new. Priests and people had certain habits of public worship when the rubrics were made, some of which the rubrics ordered to be changed; some of which they expressly enjoined, and some of which they said nothing about. And along with the practices which the rubrics direct, have always existed customs which the rubrics do not speak of. These customs have not been in every respect the same at all times and in all places. Nor is it possible that they can be. Some practices help to make the service devotional under some circumstances, whereas under other circumstances they would be unbecoming. A custom which has always, or from very early times, been universal should not be broken. The fact of its universal observance shows that it is suitable for all; and this kind of universal custom is as much binding upon all as if it were required by the written law of the Church; as, for instance, the bowing at the name of Jesus in the Creed, or the kneeling of the people during the Benediction. But there are other practices which may be used or not, according to circumstances, as, for instance, the practice of saying the Litany at a Fold-Stool or Litany desk; of singing processional and recessional hymns; of facing the Altar at the Gloria and Creed, or of making the service in part or in whole choral. The robing of choristers, and the decorating of the church building, and, to some extent, the dress of the ministering Clergy, come under this head. In these, and many such like things where there is noth-

ing to the contrary in the Rubrics of the Prayer Book or the Canons of the Church, the Clergy have a right, subject to the higher judgment of the Bishop, to use their own discretion; although they ought to be careful how they use this discretion; and ought, so far as possible, to make the people understand and desire the practices which they use, instead of rudely forcing upon them unappreciated and unwelcome changes. There is, of course, a great difference in this respect between principles and practices. A right principle you are not at liberty to abandon. But a practice which is neither required by law nor is essential to the profession and preservation of a principle, we are not obliged to use everywhere nor at all times. The best rule in regard to such practices as these is to follow the usage of the Church in which we are worshipping. This is the dictate of good taste as well as of good sense. In social intercourse no well-bred man delights in singularity, and in acting contrary to the usages which prevail among those whom he meets. This rule is also conformable to the principles of Charity, as it leads to the greater unity of those who worship together.

After "The grace of our Lord, etc." pray silently:

"**L**ORD, pardon the wanderings and the coldness of my devotions, and accept of my imperfect services; for Jesus Christ's sake. Amen." \*

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\* Robert Nelson.

The hymn which now follows comes between the Litany and the Communion Service, as the hymn last sung came between the Morning Prayer and Litany. The practice once was to chant a Psalm, or part of a Psalm, while the Priest *entered* the chancel to say the Communion service at the Altar; and this Psalm was called the *Introit*. The hymn which we now sing serves the same purpose, and may properly enough be called by the same name. The Communion service begins with the Lord's Prayer, which in this place *only* you may leave to be said by the Priest alone. This and the following Collect were anciently part of the Priest's preparation for the service which he was about to render. The best custom is to listen to them and make them your own by saying the Amen. But at every other time, either in or out of Church, you should join audibly in the Lord's Prayer when it is said. The responses to the Commandments are to be pronounced distinctly and reverently, whether said or sung. Observe in each one a prayer for pardon for the past and for grace in the future; "*Lord have mercy*" and "*incline our hearts to keep this law.*" Thus we ask God to forgive us for having broken his commandments, and to help us to keep them.

Other parts of this Service belong to every day alike; but there are two parts which vary with the day or the season. The Collect, Epistle and Gospel form one of these variable parts, and what are called Proper Prefaces the other. You will know how

these variable parts come into the Service by paying attention always to the days and seasons of the Church year. Never forget to keep these in your mind. Note the changes of the Church year, just as you do the days of the week and the days of the month. The habit of noting one kind helps you to be ready for the business of the world; the habit of noting the other kind helps you to be above the world, and disposes your mind to thoughts and hopes of Heaven.

After the Gospel, the Creed follows, except where the Morning Prayer has been immediately before said. Then follow the notices of Holy Days and other matters. It is at this part of the Service that notice is given of the administration of the Holy Communion; and the form in which that notice is to be given, you will find set forth a little further on after the Prayer for the Church Militant. The Rubric directs that this form, or so much thereof as may be convenient, shall be used whenever notice of Holy Communion is given; and it is to be regretted that it has become so much the custom never to read more than a part of it, since all the words which the Church here puts into the mouth of the Minister are well worthy of the sober consideration of every one who may hear them. There is also an alternative form which may be used instead of this when the Minister shall see the people negligent in coming to the Holy Communion. It will be good for you sometimes to read over one of these Exhortations as part of your private preparation. You will hardly fail to observe

in them two ideas or principles which the Church seeks to impress upon your mind. One is that the reception of the Holy Communion is a positive and indispensable duty, and the other is that a proper disposition on the part of those who receive is a duty equally positive and indispensable. There are two errors which are apt to ensnare Christian people. One is that on account of their unworthiness they ought not to receive, and the other is that so long as they obey the command of Christ in receiving Holy Communion they need not be very careful how they receive it. Thus, many Christian people acquire the habit of living without the Communion and so are guilty of disregarding the will of Christ: while others acquire the habit of receiving thoughtlessly, irreverently, and with little or no desire to improve. In these Exhortations the Church speaks very solemnly and plainly, and at the same time as if to reasonable and sensible men. It shows that there can be no excuse for not receiving, and those who say their sins prevent them are convicted by their own words. "If any man say I am a grievous sinner and therefore am afraid to come, wherefore then do ye not repent and amend?" At the same time it warns all those who are living in the habit of any grievous sin that they must first amend their ways.

The Sacrament of the Body and Blood of Christ you are taught in your Catechism is a means of grace. By means of the outward and visible sign of Bread and Wine, Christ really and truly offers to you his Body and

Blood, bringing within your reach the participation of all the benefits which He has wrought for you in his blessed passion and precious death, His mighty resurrection and glorious ascension. And the power or ability of this blessed Sacrament is merely the gift of God. You have no power to make it less or more than it really is. Whatever you may be, It is still the same.

But whether you receive benefit from this Holy Sacrament or not is another question, and you have a great deal to do with that. It is quite plain that if you do not receive it, it can do you no good. And it is equally plain that if you do not receive it with such dispositions as Christ requires, it can do you no good. Not that Christ is a hard master to you, and requires of you a holiness to which you are unequal; but that He is a just master, and requires you to bring to that Holy Sacrament those honest convictions of unworthiness and desires for pardon; that freedom from malice, hatred, and uncharitableness; that entire belief in Him as your only Saviour, which He has taught you you should have, and which He has enabled you to have by giving you the grace of His Holy Spirit to arouse and influence your conscience. Therefore the Church affectionately urges you to be so diligent in preparing yourself that you may come to this Holy Feast in the marriage garment required by God in Holy Scripture, and be received as a worthy partaker of the Holy Table.

And there is something further to be noticed here. Your benefit in partaking of

this Holy Sacrament will largely depend not only upon your possession of the necessary qualifications of repentance, and faith, and charity, but also upon your consciousness that you do possess these qualifications, at least in some humble measure and degree. It is not meant that you are to think there is any merit in your possession of these qualifications. Even when they are most truly present with you, they are wholly the gift of God's mercy and grace. But it is meant that if your conscience accuses you of being without these qualifications, this is to some extent evidence that you are without them. Therefore the Church teaches you, that it is requisite that no man should come to Holy Communion but with a full trust in God's mercy and with a quiet conscience.

Now you remember how St. John speaks, "Beloved, if our heart condemn us not, then have we confidence toward God"; and again, "If our heart condemn us, God is greater than our heart and knoweth all things."

And thus he teaches us that if we have a good conscience, that is a conscience which truly teaches us our duty, and acquits us of any wilful departure from it, we may lean with a full trust upon God's mercy; and he teaches us also that even if our conscience does accuse us, yet it is possible that we may be judging ourselves more harshly than God is judging us. Notwithstanding our conscience is not at rest, we may not be so subject to God's displeasure as we think we are, because God is greater than our con-

science and knoweth all things. But why did St. John thus teach us, if it were not that we should learn the importance of having a quiet conscience: that is, not a slumbering conscience, but a comforted conscience; a conscience sufficiently alive to have done its duty, and to have led the soul to its only rest, the mercy of God through Jesus Christ.

And this is the teaching of the Church here—the importance of having a conscience which has attained to this blessed rest. The ordinary means of attaining to this rest have been stated, and they are the faithful search after our sins by self-examination by the rule of God's Commandments, and the sorrowful confession of them to God, with prayer for pardon and with full purpose of amendment of life. But if these means in any case fail; if any one by these means cannot quiet his own conscience, then let him use another means. Let him go to a "Minister of God's Word and open his grief; that he may receive such godly counsel and advice as may tend to the quieting of his conscience and the removing of all scruple and doubtfulness."

Now, that you may understand your duty here, you must reflect upon the nature of the action to which you are invited. It will be important for you to consider why you are invited to go to a Minister of God's Word. Plainly it is because the Minister of God's Word possesses some power or authority which is different from that of any private Christian, that you are directed to go to him instead of to another. You are directed to him, because to him God has given the authority



to administer to you this Sacrament, and also the authority to exclude you from it, should you be in such condition as to make it improper for you to receive it. Therefore, if your conscience does not assure you that you would do right to receive the Holy Communion, and God does not, through your conscience, permit you to come, you should seek the permission of the Ministry in whose charge God has placed the Sacrament.

But is not this to slight the voice of God in the conscience, and to prefer man's authority to the authority of God? No, it is not. In the case supposed your conscience has left you in doubt and speaks to you with a divided speech. The voice of God then in the soul is for some reason or other at this time silent, for God does not speak in this way. Your conscience tells you it is your duty to obey the command of Christ, and at the same time it warns you against doing this duty. Here is something contradictory, which needs to be harmonized by an authority which you cannot find within yourself. This authority you must find where Christ has established it, and that is in the Ministry of his Church. Christ said to his Apostles, Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained. These same Apostles He sent, even as His Father had sent Him, with power to send others also. And the Bishops of the Church of Christ succeeding to this Divine Commission, and the Presbyters also, being admitted to such a share therein as is requisite for the cure of souls entrusted to them, possess

the authority which is needed to give comfort to the conscience, which, after the honest use of all other means, cannot by these means quiet itself.

You are not to suppose, of course, that the Minister of God's Word can pardon you for sins of which you have not repented. Then he could not be a Minister of God's Word, for God's Word declares that there is no pardon except upon repentance.

It is because he is the Minister of God's Word that he speaks to you words of pardon, because God's Word declares that those who are truly penitent shall be forgiven, and if you truly repent of the sins of which your conscience accuses you, and which therefore you lay open to the Minister of God's Word, the words which he speaks to you, assuring you of the pardon which awaits you in the Sacrament of the Body and Blood of Christ broken and shed for you, are really God's words, because they are words which God has authorized him to speak, and which he has promised to confirm. Your conscience therefore, if you have been honest and truthful in the confession which you have thought it your duty to make, should no more be troubled and unquiet, but should repose in the assurance of the pardon of God conveyed to you by the Ministry which God has authorized. And having thus not only the permission of the Minister of God's Word, but now also the permission and approval of your own conscience, you may approach the Holy Communion with a full trust and confidence in God's mercy, and be healed with

the Blood of the Lamb which was shed for you and for many for the remission of sins.

After the hymn which it is the custom to sing before the Sermon, remain standing until the preacher takes his place and is ready to begin the Sermon, or until he has spoken the words, "In the Name of the Father, and of the Son, and of the Holy Ghost, Amen," which are sometimes used before the text is announced.

Then take your seat, and attend to the Sermon. If you cannot entirely understand, you can at least be entirely silent, and not hinder the attention of others. Sermons are like the Sacraments, in being *means of grace* of God's appointment. They may not be very much in themselves; but God uses them as a means of giving you good thoughts, good desires, and good principles. They may not be always interesting; but they are intended to benefit, and not to amuse. There is always some good to be drawn from a Sermon, even a dull one; and as the poet says:—

"The worst speak something good: if all  
want sense,  
God takes a text and preacheth patience.  
He that gets patience, and the blessing which  
Preachers conclude with, hath not lost his  
pains." \*

During the Offertory, listen to the sentences which are read, and use the following meditations, as occasion offers.

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\* Herbert's Church Porch.

“What hast thou, that thou didst not receive?

By the providence of God I have been thus far supported in life.

All money and property belong to God.

God gives man the use of it, but He makes man His steward.

The money that I earn is God's blessing upon my industry.

Whatever God gives me, He gives me in trust for the following purposes: to support myself and those who may be dependent on me, not in extravagance but according to my station in life; to maintain His Church; and to aid and comfort His poor.

God required the members of the Jewish Church to give up to Him one-seventh of their time, and one-tenth of the increase of their property. As a Christian, I believe with all Christians that I ought to give up one-seventh of my time—one day in seven. — Why should I not also give up one-tenth of my income—one dollar in ten? The Christian Church needs money for missions, for worship, for the poor, more than the Jewish Church did. If the Jews, and good men before the covenant with the Jews, were not afraid to trust God with one-tenth, why should Christians fear? The money is God's. He gives us nine parts, and reserves one to himself. And if He has seen fit to refrain from giving us any especial command as Christians, are not the old commands, that have never been revoked, and the old promises of blessings, that have never been withdrawn, sufficient to show us what proportion

of our income it will please God to have us give?

He that giveth to the poor, lendeth to the Lord; and look, what he layeth out it shall be paid him again.

Let him that is taught in the Word, communicate unto him that teacheth in all good things. Be not deceived. God is not mocked; for, whatsoever a man soweth that shall he also reap.

Lord, may I carefully avoid all idle and vain expenses, that I may have to give to them that need. Keep me from selfishness and covetousness; from improvidence and faithlessness. Guard me from a secure and comfort-seeking imitation of religion. Teach me the lesson of an acceptable sacrifice; and enable me to consecrate to Thee and Thy service all that I have and all that I am. Thou who gavest Thyself for me, help me to give myself to Thee."

When the money, and afterward the bread and wine, are placed upon the Altar, the Priest is making a solemn offering to God. The money thus presented is to be used for the Church or the poor; and the bread and wine are to be consecrated so as to become, by the power of the Holy Ghost, the Body and Blood of Christ. Rise therefore in respect to the offering, and to Him to whom the offering is made.

Then, devoutly kneeling, follow the Priest in your mind while he says the prayer for the whole state of Christ's Church Militant.

You will take care to notice the petitions that this prayer includes for men in various

conditions of human life. An opportunity is here given to you to pray not only for your rulers both in Church and State, but for all people, and especially for those in any kind of trouble. Prayers of intercession, such as this is, are particularly appropriate as we commemorate the Sacrifice of Christ, who now in Heaven pleads the Sacrifice which once He offered, and bases upon it His continual intercession for the members of His Body.

And as this prayer is for the whole state of Christ's Church Militant, you will not forget those who are still members of Christ's Church, although no longer on earth.

The Church on earth is said to be militant, while the Church in Heaven is spoken of as triumphant. The soldiers of Christ fight against Satan and all his wicked works on earth; while in Heaven the soldiers of Christ are to be in the position of conquerors who are admitted by Christ to share in the glory of His triumph. But Heaven is not yet open for the Soldiers of Christ. He Himself has ascended thither, but he will return to judge the quick and the dead; and after the judgment Heaven will be occupied by the Church Triumphant. The Soldiers of Christ who have already died as His true and faithful followers are now at rest. But, as they are not yet in the state of triumph, they are considered still as a part of the Christian army, although a part withdrawn from active warfare. Hence, when we pray for the whole state of Christ's Church Militant, we pray for the whole Christian army; both that part which is actually at war, and that part which

is withdrawn from the strife. But our prayer for that division of the army which is at rest will naturally differ from our prayer for that division which is still exposed to the attacks of the enemy. We give thanks for them that are at rest. We bless God that the faithful departed have finished their strife. We pray that they may continue at rest. We thank God for the good example which they have left to us; and we pray Him that we may follow it. Indeed, our prayer for them is of the nature of thanksgiving and memorial, rather than of a direct supplication for their benefit. In this prayer for the Church Militant, however, we pray that "we with them" may be partakers of the heavenly kingdom. And as we believe that they who depart hence in the faith are at rest and in the certain hope of being admitted to Heaven: our prayer means that God would continue to them that gracious care which keeps them in this state of rest and hope, and that He would bring both them and us to the state of our triumph in Heaven.\*

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\* Prayers for the departed in the Ancient Church were much more explicit and direct than this. But in course of time there grew up in some parts of the Church the doctrine of Purgatory, which teaches that the souls even of faithful and justified Christians have yet to endure some penalties of sin between death and resurrection, and must undergo in that interval a course of purification in order to their admission to Heaven. According to this doctrine, these penalties may be remitted or lessened, and the process of purification shortened, by virtue of the prayers of the faithful on earth, and especially by the offering of the sacrifice of the Eucharist. This doctrine produced fearful corruptions, involving wrong

When the Priest says, "We also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear," you should call to mind those good Christians whom you knew before they died, and whom you believe to be in Paradise waiting for the time when Christ will come to take them to Heaven. Never think of them as dead, but as living in a place apart from the earth where they have left their bodies which shall be restored to them at the last day, and look forward in hope to the time when you shall meet them in the presence of Christ and go with them into life everlasting.

If there is a pause while some who do not intend to communicate are going out of

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views of the Eucharist and of the Atonement, as well as of the state of the departed and of the nature of the last judgment. It led men to depend upon the prayers of others, and to neglect the duty of working out their own salvation in this world, in sole reliance on the atonement and mediation of Jesus Christ. To guard against the tendencies of this doctrine, which had neither the authority of the Scriptures nor of the Primitive Church, it was thought necessary in the Church of England at the time of the Reformation to speak very plainly against it, and to be very careful in the language used in public worship in reference to the departed. It is our duty to profit by the caution which the Church has used in this matter. We should not infer from it, however, as some have done, that we are intended to reject the doctrine of the continued and conscious life of the soul in the state between death and resurrection, but, on the contrary, should believe that the souls in Paradise, as well as the faithful souls on earth, are members of the communion of saints: all having a common interest in the atonement and mediation of Christ, and in the mutual intercessions which, on earth and in Paradise, are offered in union with that mediation.



Church, do not look to see who goes or who stays, but kneel down and pray:

“O LORD Jesus Christ, Who didst give Thyself to be a Sacrifice for the sins of the whole world, and didst suffer death upon the cross for sinful men; let me never be unmindful of Thy so great suffering nor of Thine infinite goodness. I believe that on the night in which Thou wast betrayed Thou didst institute this Sacrament to be the great Memorial Sacrifice of the Christian Church; to be the means by which Christians should commemorate Thy precious passion and death; should plead Thy Sacrifice before the Father. Forgive, I pray Thee, those who carelessly or wilfully refuse to do this for a memorial of Thee; forgive those who speak profanely of Thy worship, or who act lightly in it. Encourage those who desire, and who yet fear, thus to approach Thee. Make Thyself known in the breaking of bread to those who receive, and guard all from the sin of an unworthy receiving. Give me a right and godly reverence in the use of this Holy Sacrament; and teach me to believe in Thee, to receive Thee, to adore Thee, according to Thine intent. Glory be to Thee, Who art with the Father and the Holy Ghost one God blessed for evermore. Amen.”

During the Exhortation which follows the Prayer for the Church Militant, stand facing the Priest who speaks to you, following the words which describe the duty of those who come to this Holy Feast with an inward prayer that you may be enabled to perform

it, and seal that prayer with an audible *Amen* at the end of the Exhortation. After the invitation to "draw near with faith," make your humble Confession, devoutly kneeling; and listen to the Absolution with bowed head and with thankful remembrance of God's mercy through Christ.

The short passages of Scripture which you now hear are intended to make you appreciate the blessedness of that pardon which Christ has procured for you, and which is offered to you in this Holy Sacrament. If you duly appreciate these, you will with comfortable and grateful fervour respond to the invitation, "Lift up your hearts."

The hymn which follows is called "*Tris-agion*," or "*Ter Sanctus*," because it speaks THRICE to the Lord as HOLY; and before it comes the Proper Preface on the high Festival Days of Christmas, Easter, Ascension day, Whitsunday, and Trinity. The words beginning "Therefore with angels etc.," and ending "Praising Thee, and saying," are properly a part of the Preface; and for this reason are sometimes said with it by the Priest alone, and in the same way when there is no Preface proper for the day. They introduce the hymn which begins with the word 'Holy' and is sung by Priest and people together. You will notice that each of these Prefaces is appointed to be said for seven days after the Festival to which it belongs, except that for Whitsunday which is to be said for six days. The reason is, that these Feasts are continued in the Church for a full week, or, in ecclesiastical and scriptural language, for an Octave or

*an eight days\**; and whenever the Eucharist is celebrated during that period, the words expressive of thankfulness for the event commemorated by the Feast are repeated. An exception is made in regard to Whitsunday because the Octave of that Day under the name of Trinity Sunday has a Proper Preface of its own expressive of faith in the existence of three Persons in the Unity of the Divine Nature. Therefore the Preface for Whitsunday is used for six days only, up to, but not including the next Sunday, which is not merely the echo of Whitsunday but a day with a teaching of its own, and one which in the Anglican Churches gives name to the rest of the Sundays of the Church Year which are called Sundays after Trinity instead of Sundays after Pentecost or Whitsunday.

The Prayer "We humbly beseech Thee," which the Priest says kneeling, and to which you devoutly attend, is called the Prayer of humble access. It is a solemn profession of unworthiness for the great blessing to which we are approaching, in obedience to the will of our Master.

Amid profound silence, the Priest now prepares for the sublime act of Consecration. In what he is about to do, he is obeying the dying command of Jesus Christ, doing that which He did in view of His death, and which He commanded His Apostolic Ministry to do after His death. If you will observe the prayer which the Priest uses, you will understand what it is that our Lord commanded

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\* S. Luke ix.: v. 28.

His Ministry to do; and you will not fail to notice that in all that is done and said you have an interest, since the Priest acts and speaks not only for himself but for the people over whom he is appointed, and whom he represents. What he does, no one has power to do unless he have been duly ordained by one of those Bishops who have succeeded to the authority which Christ gave to His Apostles. But what he does is for your benefit, and you unite with him, in heart and mind, as being partaker of those blessings which Christ has bequeathed to His Church.

In this prayer of Consecration are four distinct parts:

1. In the first part the Priest gives glory to God for the gift of His Son to suffer death upon the Cross; and relates the fact, that Christ, by the oblation of Himself, which he once offered, made by this death a full, perfect and sufficient Sacrifice, oblation and satisfaction for the sins of the whole world; and the further fact that, in His Gospel, He commanded us to continue a perpetual memory of this death and sacrifice until His coming again; indicating also the means by which this memory was to be continued according to Christ's command, by rehearsing the words, and repeating the acts, which Christ used at the last supper, taking the Bread and the Cup into his hands, blessing, breaking, and giving thanks. Thus having set forth the great mercy of God and the perfection of the only satisfaction for human sin, afforded by the Sacrifice of Christ, and hav-

ing, as it were, made before God and man a declaration of the authority which he has received from Christ, the Priest proceeds to

2. The Oblation, wherein he declares that the memorial which Christ has commanded is now celebrated and made with the Holy Gifts now offered. That is to say, having already recited the commandment of Christ, he now proceeds to comply with it by offering to the Father the Bread and Wine, which Christ appointed to be so used, in the way and with the significance which Christ intended. Bread and Wine are "gifts" of God, having been by Him provided for the sustenance of human life; and Bread and Wine placed upon the Altar, and separated from all other substances of the same kind, in order to serve the purposes of spiritual sustenance, are properly called "Holy Gifts." That which is here visibly and materially offered to God, therefore is the Bread and the Wine.

These elements, being ours by the gift of God's good providence, are by us in this Holy Sacrament formally offered to God. Such an offering constitutes a Sacrifice, and this offering is a Sacrifice of the Christian Church in the same sense in which offerings of animals were sacrifices of the Jewish Church; that is, in the sense of being an act of worship involving the giving up of something to God, according to God's command. There has never been a religion in the world which has not provided for sacrificial worship, and the Christian religion is no exception. In the true religion of the Patriarchs and of the Jews sacrificial worship was practiced accord-

ing to God's will. Among the heathen sacrificial worship has been practised, although the knowledge of God's will among them has been obscured. In the foundation of His religion, which was to take the place of all others in the world, Christ also provided for the practice of sacrificial worship. The sacrifices offered in the worship of God before the coming of Christ were of different kinds, but were chiefly of animals. There was a reason for this. In this way the lesson was taught, that "without shedding of blood there was no remission" of sins. And those who offered the slain animal were reminded of the coming Sacrifice of Christ—the Lamb which God provided for Himself, and in whose blood there was to be found an Atonement or Satisfaction for the sins of the whole world. This great Sacrifice was made by Christ, who, having taken upon Him our nature, suffered death in it upon the Cross. After this Sacrifice had been actually made, there was no longer any need of bloody sacrifices. These bloody sacrifices had been types of the Sacrifice of Christ; but when that was offered then the types were fulfilled, and so were no longer needed. What was now needed in the worship of God by man, was something which should commemorate the consummated Sacrifice of Christ and express man's thankfulness for that great benefit; and this was provided by Christ's institution of the Eucharist, the solemn offering of Bread and Wine in memory of, and thanksgiving for, the offering which

Christ once for all made of Himself as a propitiation for human sin.

But when we think of this Eucharistic and Memorial Sacrifice, we ought to distinguish in our own minds between that which we visibly and materially offer and that which we mystically and intentionally offer. That which we outwardly and visibly do in the Eucharist, is to make to God the Father a solemn offering of Bread and Wine. But this act means something. It has, as we say, a significance or a meaning. The act is a sacramental act. What we offer is the outward and visible sign of something which we cannot see, but which nevertheless is real and true. It indicates Christ's offering of Himself to the Father for the sin of man. And thus, while we outwardly and visibly offer to the Father the symbols of the Body and the Blood of Christ, we spiritually, but really and truly offer to Him that Body and Blood of Christ which these symbols are appointed to represent.

It is the Death of Christ which is the propitiation for our sins. This Death is here signified by the separate symbols of Bread and Wine, which indicate the separation of the Body from the Blood—*which is the life thereof*: and this Death so signified we offer to the Father, in the hope that, for the sake of it, He will have pity upon us and grant us our petitions.

3. The third part of this prayer of Consecration is called the Invocation, because in it the Priest invokes the Divine blessing upon

these gifts and creatures of Bread and Wine, humbly beseeching the Father, of His Almighty goodness, with His Word (that is His Son) and Holy Spirit so to sanctify these earthly elements that they may have power to fulfill for us the all important functions which Christ has appointed them to discharge. Thus, we invoke the whole of the blessed Trinity, the Father, the Word, and the Holy Ghost, to impress upon these elements a sacred character and efficacy, which by nature they cannot have, that they may become to us the Body and Blood of Christ, in such sense, that in faithfully and devoutly partaking of them, according to Christ's Commandment, we do by that means, and in that act, partake of the Body and Blood of Christ, and receive all the benefits of His blessed passion and precious death, His mighty resurrection and glorious ascension.

Let us not doubt, then, that this most solemn Invocation has prevailed; and let us not fail to realize that, by the Almighty goodness of the Father, the gifts which have been offered to Him in memory of the Sacrifice of Christ have been now returned to us, so consecrated as to become to us the Body and Blood of that Sacrifice. Let our hearts, then, be exalted to Heaven with grateful adoration of that Saviour who has not only suffered and died for us, but who also gives Himself to us to be our spiritual food and sustenance in this Holy Sacrament; and let us earnestly desire to make that use of these sanctified gifts which Christ has commanded, and to receive them into ourselves with a true spiri-



tual hunger and thirst, that, so receiving them, we may be one with Christ and Christ one with us.

4. With these feelings, we can devoutly follow the Priest while he prays God to accept the worshipful and thankful Sacrifice which has now been offered, and with him offer and give up ourselves to God in body and soul as a reasonable, holy and living Sacrifice, humbly praying for ourselves and all who partake that we may worthily receive the Body and Blood of Christ; and that, in spite of our unworthiness, God may accept the Sacrifice which it is our bounden duty to offer.

After the prayer of Consecration, rise while the hymn is sung, and then kneel humbly, awaiting your turn to receive the blessing which is now about to be dispensed. If you hear the Priest pronounce to himself, as he receives, the words, "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life"—say quietly, and as to yourself, Amen. This is your personal prayer for him. And observe the same practice when he receives the Cup. But after this be entirely silent, enwrapped in the contemplation of the great mystery of Christ crucified, and occupied with such fervent prayer as shall help you more devoutly to receive the Body and Blood of Christ given and shed for you. Continue kneeling while the people receive. If, from the length of time, you become weary, rise, and stand looking towards the Altar, but never, at least while you are young

and in health, suffer yourself in the practice of sitting while the Sacrament of Christ's Body and Blood is upon the Altar, and while Christ is condescending by these means to communicate Himself to the faithful.

Let all your thoughts be of Him who died for you, and let the reverence of your manner show how unworthy you feel yourself of all the benefits which Christ has given you. Picture to yourself Christ at the last supper, devoting Himself a willing victim for the sins of the world, — saying: This is my Body which is given for you; this is my Blood which is shed for you; do this in remembrance of me.—Remember Christ in the agonies of His passion endured for you — the betrayal, the shame, the spitting, the buffeting, the sweating of blood, the crown of thorns, the cruel nails that wounded His hands and feet, the tortures of the crucifixion, the lamentable cry, My God! My God! why hast Thou forsaken me,—the Divine charity which prayed for them that tortured Him, Father, forgive them, for they know not what they do,—the unknown suffering of His expiring moment, the water and the blood flowing from His spear-wounded side! Canst thou see all this unmoved? Yet of all this Christ would remind Thee in the Bread broken and the Wine poured out. See then His Body broken and His Blood shed for thee; and say, God, be merciful to me a sinner.

Meditate further upon this. Without this passion and death of Christ thou wouldest have been, in life and death, in the uncon-

quered power of the Devil; thy life would have been without grace to serve God; thy death would have been without one ray of light or hope for the future. The Son of God, incarnate in the womb of the Virgin, has given life to the world, and has elevated the human nature, even to the right hand of God Most High, and has thus given thee the privilege and capacity of being made like Him, and of dwelling with Him to all Eternity. He deemed it necessary in that human nature to suffer death, that we might live. He lay in darkness and the shadow of death, that He might make thee the Child of God, and exalt thee to everlasting life. All the benefits of His passion and death, His mighty resurrection and glorious ascension, He offers to thee in this Sacrament. "He that eateth my Flesh, and drinketh my Blood, hath eternal life, and I will raise him up at the last day." "I am the Bread which came down from Heaven." And what sayest thou? 'Lord, evermore give us this Bread. Be it unto me according to Thy word. I will receive the cup of salvation, and call upon the name of the Lord.' If thou dost not, as yet, receive, at least thou canst look forward to the time when thou wilt receive, and pray God to make thee worthy, giving thanks to God for all His mercies and, especially, for the blessings represented and conveyed by this Holy Sacrament. Pray God then, to purify thine heart, and to strengthen thy will, that thou mayest love the thing which He commands and desire that which He promises.

Meditate yet a little further. Picture to thyself Christ ascending into Heaven. Remember how S. Paul describes His work there—He is our great High Priest; He ever liveth to make intercession for us. The High Priest of old went with the blood of the slain victim into the Holy of Holies and offered it before God, pleading for himself and his people. So Christ having borne within the Holy Place the Blood of His own Sacrifice is ever pleading its merits before the Father. He pleads with the Father to accept the members of His Body, the Church, for the sake of that Sacrifice; and that which He does in Heaven directly, He has commanded us to do on earth by means of this Holy Sacrament. Hast thou nothing, then, to plead for? Hast thou no sin to be forgiven? No blessing to seek? No care for the sufferings or the temptations of others? Ask forgiveness for thyself and others. Ask for comfort, light, faith, repentance, charity, for thyself and others; and now, of all others, is the time to ask it. Plead before God the Sacrifice of His dear Son, and beg Him, for the sake of that Sacrifice, to grant thy petition. ‘He that spared not His own Son, but gave Him up to death that we might live, how shall He not with Him freely give us all things?’ If our petitions, made in faith and for the sake of this great Sacrifice, are not granted, it will be because God knows what we need better than we ourselves know.

*Prayer for one who is about to receive.*

“GRANT, O Lord, that in coming to the blessed Sacrament of the Body and Blood of Christ, I may come to that Holy Ordinance with faith, charity and true repentance. O Lord, increase my faith, enlarge my charity, and perfect my repentance. Help me to believe in Thee, to receive Thee, to adore Thee, according to Thine intent. Enlarge my heart with desires of being with Thee and of having Thee to dwell with me. Thou, who vouchsafest to give Thy Body and Blood to be my food and sustenance in this holy Sacrament, nourish me, body and soul, unto eternal life. Create in me a mighty hunger and thirst after righteousness, and grant that this Divine food which thou art here offering to me may instill into my weak and languishing soul new supplies of grace, new life, new love, new vigour, and new resolutions; that I may never more faint, or droop, or tire, in my duty; but that my soul may be so entirely and inseparably united unto Thee that nothing may be ever able to dissolve the union, but that, being begun here in grace, it may hereafter be consummated in glory.”\*

“Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.”

“O Lord God, how I receive the Body and Blood of my most blessed Saviour Jesus Christ, the price of my redemption, is the very wonder of my soul! Yet grant me,”

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\* From ‘A Weekly Preparation’—from memory.

gracious Lord, so to eat the flesh of Thy Son, and drink His blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood. Amen." \*

Going toward the Altar, say:

"**I**N the multitude of Thy mercies, O Lord, do I now approach Thine Altar: O pardon my sins, and receive me graciously." \*

Kneeling at the Altar, say:

"**T**HOU hast said, he that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. Behold the servant of the Lord be it unto me, according to thy Word." \*†

\* Bishop Hobart.

† If the Choristers come forward to receive before the Congregation, remember that this is merely a matter of order, and let it increase your humility to reflect that Christ has declared that in His kingdom many who have been first shall be last. Pray that every privilege and advancement which you may receive in this life, may be so used as to make you more fit for acceptance in the sight of God at the last day.

Do not bring a book with you to the rail. Do not lean your elbows on the rail, nor bury your face in your hands. Kneel upright, with your hands together before you. Many people full of reverent feeling are unintentionally irreverent in their manner, only from want of forethought. Some have a habit of picking the consecrated bread with the thumb and finger, turning it about as they convey it to the mouth and then treating it carelessly as if it were common food; and in like manner of dipping down the lip into the cup so that the face almost covers it, and then perhaps wiping the mouth with the hand or handkerchief. These practices are the result of mere want of thought, it is true, but it is simply excruciating to witness them.

Leaving all thoughts of this world, fix your mind devoutly upon Christ. Christ suffering and dying upon the Cross; Christ giving Himself to be the food and nourishment of your soul; Christ standing at the right hand of God pleading and interceding for you.

At the words "preserve thy body and soul unto everlasting life," say quietly and devoutly, Amen; receive the holy bread into the palm of your right hand, crossed over your left hand, and raise it reverently to your mouth.—Consuming it, say:

"**B**Y Thy Crucified Body deliver me from the body of this death. Let Thy Body nourish and strengthen me unto everlasting life. Glory be to Thee, O Holy Jesus, Author and Finisher of my faith."

"What reward shall I give unto the Lord for all the benefits that He hath done unto me? I will receive the Cup of salvation, and call upon the Name of the Lord." \*

Receive the Cup firmly and reverently with both hands, and as if your hands were reaching out to receive a blessing. Do not bend the head over it, but raise it to the lips and drink a little. Returning it carefully to the Minister, say:

"**O** MERCIFUL GOD, grant that this Cup which I have now received may be unto me indeed a cup of blessing. Sprinkle me with the blood of the ever blessed Jesus, that my soul, being cleansed from all corruption, may finally attain unto life everlasting." \*

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\* Bishop Hobart.

Returning to your place, say:

“BLESSED JESUS, relying on Thy mercy, I have bowed myself at Thy Table to receive the precious pledges of Thy dying love. O may Thy presence go with me from Thy holy Altar, that, when I return to the necessary labors and duties of the world, I may be enabled, by Thy grace, to obey Thy commandments, and to rejoice in the smiles of Thy love. Guided by Thy mercy through all the dangers and trials of my pilgrimage, may I at length depart out of this world in peace, in a steadfast reliance on Thy merits, in the joyful hope of the fruition of the glories of Thy Kingdom, O Blessed Jesus, to whom with the Father and the Holy Ghost I render all the praise of my redemption. Amen.” \*

If there is time before the Lord's Prayer, occupy yourself with these devotions, which may be used as well at times when you do not receive.†

\* Bishop Hobart.

† It is to be noted that our Lord's institution of the Eucharist, and the form in which the Church celebrates it, both imply that all who are present at the Communion receive it. This Holy Sacrament was not instituted to be worshipped, but to be received. The permission to be present at the Communion Service without receiving, is not intended to encourage you to continue in the practice of being present without receiving when you are old enough and understand your own heart well enough to enable you rightly to receive. You are here to aid the devotion of others by your music. By attention and prayer seek to increase your own devotion.



*A Prayer for every Need.\**

“**I** BELIEVE in Thee, O Lord, but may I believe more firmly. I hope in Thee, O Lord, but may I hope more fully. I love Thee, O Lord, but may I love more ardently. I grieve that I have offended Thee, O Lord, but may I grieve more sincerely.

I adore thee as my first beginning. I long after thee, as my last end. I praise Thee, as my ceaseless Benefactor. I call upon Thee, as my refuge and defense.

Direct me by Thy wisdom; protect me by Thy power; comfort me by Thy mercy; and save me by Thy love.

I offer to Thee, O God, my thoughts, that they may be towards Thee; my words, that they may be of Thee; my deeds, that they may be well pleasing to Thee; and my sufferings, that they may be for the sake of Thee.

Help me to will what Thou willest; in all things bend and conform my will to Thine.

I pray Thee, O Lord, to enlighten my understanding, to direct my will, to purify my body, and to sanctify my soul.

May I never be puffed up by pride, nor corrupted by flattery, nor entrapped by the devil, nor deceived by the world.

Give me grace to purify my memory, to bridle my tongue, to restrain my eyes, and to guard my heart.

May I bewail my past sins; resist future temptations; correct vicious desires; and cultivate all virtues.

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\* Adapted from the Altar Manual.

Teach me, O God, the nothingness of this world, the greatness of Heaven, the shortness of time, and the length of eternity.

Grant me, that I may prepare for death, fear the judgment, escape hell, and obtain Heaven.

And this I pray through Jesus Christ our Lord. Amen."

*For Unity in Christendom.\**

"O GOD, the Father of Our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body, and one Spirit, and one Hope of our calling; one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen."

*Particular Intercessions.†*

"WE supplicate and entreat Thee, O Lord, for Thy Holy, Catholic and Apostolic Church throughout the whole world; plentifully furnish Her with the rich gifts of Thy Holy Spirit. Look down upon Her in Her captivity. O visit Her once more with Thy

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\* Altar Manual.

† Chiefly from Bp. Andrewes.

salvation, and bring Her out to serve Thee in the beauty of holiness."

"REMEMBER, O Lord, the holy Bishops in Thy Church, especially Thy servant our Bishop; endow them with wisdom, and fill them with the Holy Ghost, that they may rightly divide and uprightly walk in the Word of Truth."

"REMEMBER, O Lord, according to the multitude of Thy mercies and compassions, all the Priests and Deacons who compass Thy Holy Altar, and especially those who minister here; grant to them an unblameable Priesthood, and preserve them unspotted in their ministry."

"REMEMBER, O Lord, all places where Thy pure Word is preached and Thy Holy Sacraments are duly administered. Put it into the hearts of faithful people to come hither and build up this Sanctuary of Thine, that it may endure for the salvation of many to Thine eternal honour and glory."

"REMEMBER, O Lord, the Choristers of this Church, all who worship, and all who, in any function, serve in this sacred place; endow their souls with the spirit of reverence and true godliness, and fill them, O Lord, with the spirit of Thy holy fear now and forever."

"REMEMBER, O Lord, all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. Re-

member all those who are near and dear to me, especially.....”

“REMEMBER, O Lord, all those who bring forth the fruits of piety and charity in particular Churches; crown their holy labors with success. What they offer for the support of Thy worship, and the relief of Thy poor, do Thou return into their bosoms in rich and heavenly graces.”

“REMEMBER all those who have prayed for me, and all who have asked of poor unworthy me that I would pray for them.”

“O LORD, who hast called me to bear a part in the services of Thy Sanctuary; make me always to look upon this as a sacred privilege, given to me by Thy goodness and not for my merit.

“Grant that I may always have a due regard to all sacred persons, places, and things, as consecrated to Thy service, that so I may be dutiful to my superiors and reverent in Thy Holy House.”\*

“Let me not sing Thy praises only for money, nor at all for admiration. Incline my heart to give up to Thy service both this and every other talent which I have. Whatsoever I have, from Thee, O Father, I have received it. Help me to use it for Thy glory, the good of Thy Church, and the salvation of my own soul.”

“Help me to understand, believe, and remember the words which I hear in these Ser-

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\* Robert Nelson.

vices. Strengthen my will, that I may desire to serve and praise Thee above all things. Purify my heart, that I may offer to Thee a sacrifice acceptable in Thy sight; for the sake of Jesus Christ my Saviour and Redeemer. Amen."

When all have communicated, and what remains of the consecrated elements has been placed upon the Altar, and covered with the fair linen cloth, join in the Lord's Prayer, which follows, speaking every petition. Follow in your mind the thanksgiving, which comes next, and then rise and join in the Gloria in Excelsis, after which kneel to receive the parting Benediction. Before the recessional hymn, still kneeling, say privately:

"**M**AY the power of the Father govern and protect me! May the wisdom of the Son teach and enlighten me! May the influence of the Holy Ghost renew and quicken me. Amen." \*

You will observe the direction of the Rubric, that if any of the consecrated bread and wine remain after the Communion it shall not be carried out of the Church, but the Minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same. It is not always possible for the Priest to consecrate exactly that quantity which is needed, and sometimes more remains than he can himself properly

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\* Bishop Andrewes.

consume. If he call you to assist him in the discharge of this duty, do so with readiness, and perform the action with great reverence, kneeling at the rail. The object of causing all to be consumed in the Church without delay, is to prevent these Holy Things from being profaned by careless treatment, as they might be if taken out of Church; and also to prevent any superstitious adoration of them after the use for which they were consecrated has been accomplished—which might occur if they were reserved in the Church.

*In the Robing Room.*

V. Lord, let Thy praise be our song, and Thy service our delight. Let Thy fatherly hand be over us to guard us in all our ways, that we may come to Thine house with joy and offer Thee an oblation with great gladness; through Jesus Christ our Lord.

R. Amen.

*or this:*

V. Lord I have loved Thine habitation;

R. *And the place where Thine honour dwelleth.*

V. Lord, keep us from the ways of sin and shame, from evil company, and the occasions and opportunities of evil. Let holy Angels now surround and protect us, and give us, in the world to come, a part in the Angelic praise of Thy eternal Glory; through Jesus Christ our Lord.

R. Amen.

After you go out of the choir, and out of the Church, on your way home, and when you

reach home, and throughout the day, try to retain some thankful thought of the blessing which you have now received, and carefully guard yourself against doing or saying anything which seems inconsistent with what you have just finished.

When you have reached home, after having received Holy Communion, go at once to your own room and kneel down and pray thus:

“**I** adore and praise Thee, O God, for the rich blessings of Thy Covenant of mercy, through Jesus Christ, which Thou hast sealed to my soul in that hallowed ordinance of which I have participated. I bless Thee, O Lord, that having humbly and sincerely devoted myself to Thee and sealed my vows over the Sacred Symbols of the Body and Blood of Thy Son, I can enjoy the exalted hope that Thy mercy will be my constant solace; Thy grace my sure protection and reward. O how great is Thy love in thus providing for my perishing soul divine succour and consolation! May the obligations of my holy vows, the sacred claims of Thy love, be ever present to my remembrance, and excite me diligently and earnestly to aim at serving and obeying Thee. O may I not, by transgression, crucify afresh that Saviour whose sufferings I have commemorated, whose mercy I have experienced. Almighty God! Thou knowest the weakness of my nature, and the numberless temptations that encompass me; evermore strengthen me by Thy grace. Without Thee I shall not be able to

stand—O lead me by Thy almighty arm—refresh my soul with the consolations of Thy love—guide me to the end in Thy service; and when my strength and my heart faileth, when my soul is sinking in the shades of death, be Thou, O Lord, the strength of my heart, and my portion for ever. O my Saviour, visit me with Thy Salvation; let me see the felicity of Thy chosen, and rejoice evermore in the gladness of Thy people. Amen." \*

*Do* Do not consider your duty to the Sunday accomplished until you have attended the Church's Evening Prayer.

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\* Bishop Hobart.





Restore to God his due in tithe and time ;  
A tithe purloin'd cankers the whole estate.  
Sundaries observe : think when the bells  
do chime.

'Tis angels musick ; therefore come not  
late.

God then deals blessings : if a king did  
so,

Who would not haste, nay gibe, to see  
the show ?

HERBERT.

Sum up at night, what thou hast done by  
day;  
And in the morning, what thou hast to do.  
Dress and undress thy soul; mark the  
decay  
And growth of it; if with thy watch, that  
too  
Be down, then wind up both, since we  
shall be  
Most surely judg'd, make thy accounts  
agree.

HERBERT.

## PART II.

### A DAILY DEVOTION.

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*On waking.*

“ I BLESS Thee, O Lord, for the light of another day. I pray Thee, shed abroad Thy light in my heart that I may see clearly my duty, and give me grace faithfully to perform the same; through Jesus Christ our Lord. Amen.”

*Or else :*

“ D E F E N D me, O Lord, from all evil of this day, and this day from all evil of mine. Amen.”\*

Before leaving the room, kneel down and pray thus—

“ O F A T H E R, Son and Holy Ghost, Three Persons, One ever blessed God, have mercy upon me. Save and defend me now and evermore. Amen.”†

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\* Bishop Andrewes.

† This short prayer you may find useful on many occasions; either before or after your regular devotions, or when some unexpected circumstance may have prevented them, or disturbed you in the midst of them, or when, perhaps, you find yourself surprised by some sudden shock or danger. Fix it in your memory, and use it as occasion may require, audibly if you are alone, mentally if you are in company.

*“Our Father,” etc.*

“**B**E with me, O Lord, this day, in all places and upon all occasions. Direct and guide me. Sanctify and preserve me. Keep me both outwardly in my body and inwardly in my soul. Let me devote myself with energy and earnestness to the duties of this day, whatsoever they may be. Help me, by Thy Holy Spirit, to avoid those sins which do most easily beset me. Keep me from luxury and lasciviousness; from idleness and sloth; from vanity and selfishness; from gloom and despondency; from peevishness and irritability; from levity or distrust of Thy mercy; from unbelief, impenitence, and hardness of heart. Keep me ever near to Thee; teach me to lean upon Thee and to love Thee, and do Thou have mercy upon me and save me; for the sake of Jesus Christ my Saviour, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.\*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.”

*At noon.*

“**T**HOU, God, seest me.”

“In the midst of life we are in death. Of whom may we seek for succour but of Thee, O Lord, who for our sins art justly displeased.”

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\* If you have not the privilege of attending the Daily Service at Church, it will be well for you to connect your private prayer with the Prayer and Eucharist of the Church, by adding to it the Collect for the day.

“O Saviour of the world, Who by Thy Cross and precious blood hast redeemed us; save us and help us, we humbly beseech Thee, O Lord.”

*At evening.*

“*Our Father,*” etc.

“**I** THANK Thee, O God, for all the inestimable mercies that Thou art daily bestowing upon me; for health, friends, food, raiment; and I beseech Thee to pardon me for all the sins that I have this day, or at any time before, committed against Thee, my neighbour or myself, by thought, word or deed.

“Have compassion upon mine infirmities, and continue to me Thy loving kindness, both this night and ever; through Jesus Christ our Lord. Amen.

“Bless, O Lord, I beseech Thee. \* \* \* \* Grant that they may lie down this night in peace, and may rise in the morning refreshed and invigorated. Look upon them with the eyes of Thy mercy, and comfort them. Guard them from every danger, both of soul and body. Grant them always the things most profitable for them; let them live in the love and fear of Thee, O God; and finally let them dwell with Thee in life everlasting; through Jesus Christ our Lord. Amen.

“The grace of our Lord Jesus Christ, etc.”

*At retiring.*

“**I** WILL lay me down in peace and take my rest; for it is Thou, Lord, only, that makest me dwell in safety: and into Thy hands

I commend my spirit, my soul and body; for Thou hast redeemed me, O Lord, Thou God of Truth."

*Prayers against the seven capital sins, and for the contrary virtues. One of which may be added to each daily devotion.\**

### SUNDAY.

*Against Sloth.—For Devotion.*

"O LORD, Who didst spend whole nights in prayer to God; and Who, in the Garden, didst pray so long and fervently that Thy Sweat was, as it were, great drops of blood falling down to the ground; Put away from me, I beseech Thee, all sloth and inactivity, both of body and mind. Make me diligent in the discharge of my common duties, and ever ready to serve Thee in watching, fasting, and praying. Help Thou my weakness, that, strengthened by Thee, I may take heed by good works to make my calling and election sure. Whatsoever my hand findeth to do, may I do it, with the single desire to please Thee only; and then be Thou mine exceeding great reward. Amen."

### MONDAY.

*Against Envy.—For Love.*

"O JESUS, Pattern of Charity, Who makest all the commandments to stand in love to God and man;—Grant me so to love my neighbour for Thy sake, Who, out of love to me, hast laid down Thy life for me, that, re-

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\*Adapted from the Altar Manual.

joicing in his joy and mourning with his sorrow, I may never take pleasure in his evil fortune, but, putting far from me all envious thoughts, may come unto Thee, who Thyself art perfect love. Amen."

## TUESDAY.

*Against Pride.—For humility.*

"O LORD Jesus Christ, Pattern of humility, Who didst empty Thyself of Thy glory and tookest upon Thee the form of a servant; remove far from me the deadly sin of pride, that so, looking down on no man, but glorying only in Thee, I may think humbly of myself, and praise Thee alone, with an humble heart. Truly, O Lord, there is nought in me in which I may glory, for the evil only is mine, and all the good that is within me is not mine, but Thine. Not unto me be the praise, but unto Thy name for ever. Amen."

## WEDNESDAY.

*Against Lust.—For Chastity.*

"O LORD Jesus Christ, Guardian of chaste souls, and Lover of modesty; Who, showing how Thou didst delight in purity, wast pleased to be born of a pure Virgin; mercifully look upon my weakness; make me a clean heart, O God, and renew a right spirit within me. Grant that I may curb my carnal lusts by the rein of continence, and that I may so struggle against all the temptations of the flesh, that the enemy that is within

me may be overcome, and that henceforth I may serve Thee with a chaste body, and please Thee with a pure heart. Amen."

#### THURSDAY.

*Against Anger.—For Gentleness.*

"O THOU, Who wast led as a Lamb to the slaughter, and yet openedst not Thy mouth; Who wast dragged and mocked, and spit upon, and nailed to the Cross, and not only returnedst good for evil but prayedst for those that did Thee wrong; graft in my heart the grace of meekness and patience, that, restraining all outbreaks of ill temper, I may overcome evil with good. And grant to me and to mine enemies peace and true love, and remission of all our sins against Thee, and against each other, that we may be made worthy to be together with Thee hereafter in Thy Heavenly Kingdom. Amen."

#### FRIDAY.

*Against Gluttony.—For Temperance.*

"O CHRIST JESU, Who, to teach us the virtue of abstinence, didst in our flesh fast forty days and forty nights; Who, when Thou wast hungry, hadst gall given Thee to eat, and when Thou wast thirsty hadst only vinegar to drink; deliver me, I beseech Thee, from the sin of gluttony and daintiness, that, serving Thee, and not my own appetites, I may be made worthy to feed upon Thee in Thy Sacrament, and to sit down hereafter at the marriage supper of the Lamb. Amen."



## SATURDAY.

*Against Covetousness.—For Liberality.*

“O LORD, Who though Thou wast rich, yet for our sakes didst become poor, that we, through Thy poverty, might be rich; incline my heart unto Thy testimonies, and not to covetousness. So far from coveting that which is another's, help me to give away freely that which is my own, not grudgingly, or of necessity, but with a free hand and merciful heart. Keep me, O Lord, from all idle and vain expenses, that I may always have to give to him that needeth; and thus, being merciful, may I myself obtain mercy here, and admission hereafter into that Kingdom prepared for us from the foundation of the world. Amen.”



**“Who goes to bed; and doth not pray,  
Maketh two nights to every day.”**

**HERBERT.**

### PART III.

## SHORT SAYINGS ON SEVERAL SUBJECTS.

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By the sin of Adam, God and man were estranged.

The Son of God took the human nature, that He might make God and man at one with each other.

We come to God through Christ.

Believing in Christ, we come to Him through the Sacraments of His appointment.

As many of you as have been baptized into Christ, have put on Christ.—Gal. iii: 27.

Those who are made members of Christ by Baptism, are members of the Church.

It is the duty of every baptized Christian to be Confirmed and to receive the Holy Communion.

There is something wrong with every one, who, after Baptism and Confirmation, does not regularly receive the Holy Communion where he has opportunity.

Consciously or unconsciously he is starving his soul.

It is natural for the body to require its food. It is natural for the soul to require its food. The life of each will cease without nourishment.

The proper food of the soul is the Body and Blood of Christ. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.—St. John vi : 54.

The bread which we break is the communication of the Body of Christ: the cup which we bless is the communication of the Blood of Christ.—1. Cor. x : 16.

Do not wait to be personally invited to make your first Communion, but go to your Parish Priest, and ask to be received to the Communion.

Every worthy reception of the Communion is a renewal on both sides of the Baptismal Covenant.

Every such renewal involves repentance for the past, and faith in God's help for the future; it involves also pardon for the past, and God's grace for the future.

Let a man examine himself, and so let him eat of that bread, and drink of that cup.

1 Cor. xi : 28.

The celebration of the Eucharist is Christ's appointed way for Christians to worship.

As often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

1 Cor. xi : 26.

Through the Communion, Christians unite their prayers with the intercessions of Christ.

He who in repentance, faith, and charity receives this Holy Sacrament,

1. Solemnly thanks God for all the benefits of Christ's redemption.

2. By the aid of the Holy Spirit appropriates these benefits to himself.

3. Keeps himself in mind of the sufferings of Christ for him.

4. Puts the world and the Church in mind of the Passion and Death of Christ.

5. Unites with Christ in presenting before the Father an acceptable Memorial of the Sacrifice completed on the Cross.

He who does not receive, does none of these things in the way which Christ appointed.

The Lord's Day is the Christian's proper time for worship, spiritual refreshment, and public testimony to the Faith of Christ.

The Lord's Day is the Christian's proper time for the Lord's appointed Memorial of Himself.

It is fit that every Christian receive the Communion every Lord's Day.

If he have any doubt about the propriety of his receiving at any time, he should consult his Parish Priest.

The best preparation for receiving the Communion is the habitual endeavour to lead a Christian life.

He that is not prepared to receive the Communion is not prepared to die.

Our feelings should not be too much consulted: we should receive from a principle of duty.

If we do not feel like it, we should ask God to forgive our indisposition and to strengthen our hunger and thirst after righteousness.

We may test these feelings somewhat by our feelings about death.

We cannot think that all who feel a fear of death would be lost if they should die.

We cannot think that all who fear to receive will be judged if they do receive.

We ought to desire to die, that is, to depart and be with Christ.

We ought to desire to receive Christ and to be with Him in Communion.

These desires are not natural to us. We obtain them only by praying for them and striving to attain to them.

Grace is stronger than nature: but Grace works slowly and gradually.

It takes time to overcome nature: but time is short, do not waste it.

The less you desire of Grace, the less you will have.

“Grieve not the Holy Spirit of God.”

The best time to receive Holy Communion is early in the morning.

The mind and body are fresh.

The daily events of life have not had time to disturb you.

You will thus be able to receive fasting, which is a reverent practice.

The Church directs the Priest to give the Holy Bread into your hands; not into your mouth, or into your fingers, or into your gloves.

In receiving, never lose a crumb nor a drop. Consider that what is thus wasted could suffice to make you partaker of Christ's promise of a blessed resurrection to life eternal.

Remember how Christ caused the fragments to be gathered up, that nothing should be lost.

Always be outwardly as well as inwardly reverent: but never be inwardly desirous of outward observation.

"A city which is set on a hill cannot be hid."

Thus our Lord taught His disciples that they should be examples to the world.

So the position of the Ministry makes them responsible for their example to the people.

Their defects are easily observed and readily followed.

Choristers to some extent share this responsibility.

They assist the Ministry in the public worship of the Church.

They ought to set an example to the people of devout reverence, and their daily lives should harmonize with their Sunday duties.

The singers and musicians in the Jewish Church were taken from a consecrated order of men.

This is enough to show us that God accepts music in His worship, and expects holiness in those who conduct it.

Every Chorister, though not formally consecrated, may consecrate himself by making his worship of God a godly worship, and by giving his services freely and without charge to the Church.

When Art is consecrated in the Church, then the Church will cease to be desecrated by Art.

No man can consecrate his Art until he has consecrated himself.

Christ once said to the Sadducees, "Ye do err, not knowing the Scriptures nor the Power of God." St. Matt. xxii : 29.

Thus He has taught us that God's word in the Scriptures and his works in what we call Nature are not contradictory.

Those who think they are contradictory, misunderstand one or the other or both.

Christ, Who understood both, saw no contradiction.



The Bible was not written to explain the power of God in Nature, but to record the love of God in Redemption.

The Sin of the first man debased the Nature in which God had created him.

The Redemption of Christ procured for man the Grace by which he could overcome the corruptions of his fallen nature, and attain to the blessedness for which he was originally created.

In history and prophecy, the Bible reveals the plan of this Redemption: in holy writings, it teaches us so to live that we may attain Salvation.

Search the Scriptures. In them ye have eternal life. They testify of Christ; [St. John v : 39.] what He is and what he wills.

Christ thought it expedient to go away from the earth, but He left not Himself without witness on the earth. St. John xvi : 7.

His witness is the Holy Ghost; Who mediates between Him and us; Who receives of His, and shows it unto us.

St. John xvi : 14.

The Holy Ghost bears witness of Christ by three means; by the Scriptures, by the Church, and by the Conscience.

When these three agree as to any point of faith or duty, we are sure that we have the testimony of the Holy Spirit.

When the Church and the Scriptures agree,

we have the testimony of the Spirit, whether our Conscience make us sure of it or not.

When the Conscience speaks against that as to which the Church and the Scriptures agree, it does not bear the witness of the Spirit.

If the Church and the Scriptures disagree, you must follow the Scriptures: but remember that the Church may be presumed to be a better judge than you of what Scripture is and what Scripture means.

The voice of the Holy Ghost in the Conscience must be obeyed; but God will judge you if you substitute for that voice your own selfish will based only upon a proud and shallow individual judgment.

“Be not wise in your own conceits.”

In matters of faith the Church should require as a condition of salvation only what is contained in the Scriptures or may be proved thereby.

Such a requirement furnishes a rule by which your Conscience is obliged to determine your duty.

You should not say you cannot believe a doctrine which is thus witnessed to you.

You may say you do not understand it; but if you say you cannot believe it, you confess that your judgment weighs more with you than the testimony of the Spirit.

If you cannot understand it, you can take

it as true upon testimony; just as you do many facts of which you have no knowledge.

If the Church and the Scriptures agree, and your judgment dissents, the balance of the evidence is against you.

If the Church teach one doctrine and *you think* the Scriptures teach another, the question is as to the meaning of the Scripture.

If your judgment as to this be opposed to the judgment of the Church of the age or place in which you live, it is possible that you may be right and the Church wrong: but it is highly improbable.

This difference is to be determined by the *testimony* of the Church.

If the judgment of the Church, of any age or place, coincide with the testimony of the Church, as to the faith received in the beginning, its judgment is not to be opposed.

The witness of the Spirit by the Church is the same as the witness of the Spirit by the Scriptures: and no private interpretation of the Scriptures is of any value against the testimony of the Church.

If the Church in any age or place determine doctrine without regard to this testimony, the judgment is not of equal value with the testimony.

Some doctrines that are held among those who profess themselves Christians are the result of the exercise of private or individual

judgment as to the teaching of the Scriptures, contrary to *the testimony* of the Church from the beginning.

The doctrine, that Jesus Christ was mere man and not the Son of God who took to Himself the human nature, depends only upon such a judgment, and is opposed to *the testimony* of the Church contained in the Creeds.

The doctrine is not merely the result of a difference between the judgment of individuals and the judgment of the Church at any time; but of a difference between the judgment of individuals, and the testimony of the Church as to the history of the faith once given to the Saints; viz. that it was always handed down contrary to that doctrine.

In like manner, the Presbyterian, Congregational, and Independent doctrines about the Ministry are based upon individual judgments as to the meaning of certain passages of Holy Scripture.

These doctrines are to be rejected not merely because such judgments oppose the judgment of those parts of the Church which maintain the necessity of Episcopal ordination, but because they are opposed to *the testimony* of the Church universal for the first 1500 years of its existence.

The same rule determines the truth, where the doctrine is not merely the judgment of individuals but the judgment of the Church in any age or place.

The judgment of the Church of Rome, that the Blessed Virgin was born of an immaculate conception, is contrary to the *testimony* of the Church Universal before that judgment, that all the descendants of Adam are conceived and born in sin, Jesus Christ only excepted, by reason of His miraculous conception, out of the ordinary course of nature, by the Holy Ghost.

The judgment of the Church of Rome, that the Bishop of Rome, commonly called the Pope, has the Supremacy over every other Bishop; and the judgment that Infallibility is an attribute of his office, are both contrary to the *testimony* of the Church Universal before those claims were made.

In like manner, all the doctrines by which the Communion of Rome has separated itself from the unity of the Church, are to be rejected, not merely because we think that the Scriptures are contrary to them; but because the *testimony* of the Church before those doctrines were invented shows that our interpretation of the Scriptures in this respect is correct.

In matters of order or discipline, it is not necessary that the requirements of the Church should be such as are contained in the Scriptures.

If these requirements do not contradict the Scriptures, they furnish a rule to the Conscience.

The Church is a human society of Divine institution.

It is called in the Scriptures the Kingdom of God.

It has a right to govern itself by those Rulers, and under those laws, which Christ has instituted for it.

Its members owe obedience to its rules.

This obedience should be a conscientious obedience as to an authority which God has constituted.

Those companies of men which we call States or Kingdoms are also human societies of Divine institution.

The form of ecclesiastical government God has settled by the establishment of an Apostolic Ministry. The form of civil government God has left open to human choice: but the institution of civil government is none the less a Divine institution.

The Rulers of every State, whether by inheritance or election, have a Divine commission to govern its members according to its constitution in subordination to the Divine law.

The Laws of the civil authority, when not contrary to the Divine law, furnish a rule for the Conscience.

They should be complied with conscientiously, with an obedience as to an authority which God has constituted.

Every Christian has a two-fold citizenship, and owes a two-fold obedience. He is a citizen of an earthly government. He is also a citizen of the Kingdom of Heaven. He owes an obedience to the law of the State and to the law of the Church.

The State legislates for the order of the Community and the temporal prosperity and well-being of its members.

The Church legislates for the maintenance of order within itself, but chiefly with a view to the spiritual edification and eternal well-being of its members.

These two powers have different spheres of government, but are both limited by the same Divine Charter, that is, the word of God.

There is no reason why their requirements should conflict, except that the men who govern in one or other of them may not know or adhere to their duty.

Rulers in the Church like all other Citizens owe allegiance to the State.

Christian Rulers in the State like all other Christians owe allegiance to the Church.

There is no difference in the obligation in the two cases: the difference is in the power to enforce compliance with the obligation.

The allegiance which lies in outward obedience or submission can be coerced.

Spiritual allegiance cannot be coerced. It must be voluntarily rendered.

Hence God has given to the State the power of the Sword, and to the Church the power of the Keys.

The power of the Sword involves the control of life, liberty, and property, which are essential to happiness in this world.

The power of the Keys involves the control of those means of grace, the participation of which Christ has required in order to happiness in the world to come.

Our Lord has taught us that some things are due to Caesar, and some things to God.

He did not mean that our obedience to the civil authority was not due as a duty to God; but rather that there were some things in which the civil authority had a right to require our obedience, and other things in which it had not.

Whatever the State requires contrary to the Will of God, we must, of course, decline to obey, and be willing to suffer the consequences.

Whatever the State requires contrary to those laws which the Church, by the Will of God, of right imposes in respect to faith, worship, repentance, and charity, we must in like manner decline to obey.

These matters the State knows nothing of, and has no commission to regulate.

In respect to matters of moral duty, the State has a right to legislate as well as the Church.



As to these matters, however, the Church may require more than the State requires: then there is no conflict.

Christian duty then requires that we do not make the law of the State the rule of our action, but the law of the Church.

In the civil laws about marriage, the State permits much which the Church does not permit.

A marriage may be lawful under State law, but unlawful under Church law.

We do not disobey the law of the State by refraining from a marriage which it allows, but which the Church does not allow.

If the law of the State permit the remarriage of one who has divorced his wife, on grounds which the Church, in harmony with the law of God, does not recognize; a Christian does not break the law of the State if he refuse to avail himself of that permission.

But if he avail himself of that permission, he breaks the law of the Church and of God.

In like manner, marriage within certain degrees of near kindred, although not forbidden by the State, may be forbidden by the law of the Church administering and interpreting the law of God.

Here the Christian is bound to make the law of the Church his guide: but thus he does not break the law of the State.

If the law of the State should require him

to break a marriage which was according to the law of the Church in harmony with the Word of God, he would be bound to decline obedience.

In matters of moral duty, it is to be expected that the Church should require more than the State requires.

The State requires an obedience to the moral law of God, but only so far as that law affects the relations of men with each other in society.

The State has no commission to govern or train the souls of men with a view to their eternal salvation.

This commission belongs to the Church.

The State has a right to educate its citizens in morality as well as in letters, so far as such an education is necessary to the preservation of good order in society.

The State has a right to prevent crime by teaching, as well as to punish crime by condemning.

The State has no commission to determine what the faith is, nor to teach it.

The State has a right to aid the Church in teaching the faith; and if it knew which the Church was, it would be its duty to give this aid.

But while the Church is divided into factions the State cannot be expected to know this, and should not assume to determine.

It is the part of wisdom for the State to keep to its own province, and to teach that which is necessary for the maintenance of the external order and prosperity of the community.

But no Christian should ever be satisfied with such teaching for himself or those for whose education he is responsible.

A man may be sinful in the sight of God, and yet do nothing that hinders the outward order and prosperity of society.

To prevent this sinfulness, and to train men in the fear and love of God, is the object of the education of the Church.

Be careful to live and die in the unity of the Church.

There is but one Church. God made it. No man or set of men can make another. But men have sadly corrupted and divided that one.

Christ made this Church Catholic, or universal; and commissioned His Apostles, and their successors in Office, to spread it over the world, and bring all men to His Faith and Sacraments.

The Bishops, succeeding the Apostles in their office, continued their work; and the one Church was planted in different countries: each Bishop having the exclusive oversight of all the Priests, Deacons, and people in his Diocese; all the Bishops communicating together in the Faith and Sacraments of Christ.

To be a member of the Church in any Diocese is to be a member of the Church Catholic, and to have the right of membership in the Church of every Diocese.

If there were no divisions in the Church this right would be recognized, and a member in any Diocese might go to the Communion of the Church in any part of the world.

Unhappily, the Church is full of divisions. Still there is but one Church, composed of all who are baptized into the faith of Christ.

Those who teach these members of Christ a faith inconsistent with His faith; or mutilate His Sacraments; or reject the Ministry of His appointment, preferring one of their own, depart from the unity of the Church and cause divisions.

Every society which has organized itself, and departed from the communion of the Bishops who had rightful authority in the place where it originated has departed from the unity of the Church.

We cannot live in the unity of the Church and follow them.

While we hold to the principle of not seeking the Communion of these bodies, we have no right to judge uncharitably of the individuals who compose them.

They may be more acceptable to God than we; for they may be making better use of the grace which they have, than we are of that which we have.

But this does not alter our duty of testimony to the principle of the unity of the Church which Christ founded, and which He committed to the oversight of the Apostles and their successors.

It is better, if need be, that we should seem uncharitable, than that we should be uncharitable.

Charity does not consist in flattery or in imitation; but rather in holding fast that which is good, and in speaking the truth in love.

In the Providence of God, the Church of England is the historic link which connects the Church known as the Protestant Episcopal Church in the United States of America, with the Church founded by Christ.

Through the Church of England have been handed down to this Church the Faith, Sacraments, and Ministry of the Apostolic Church.

This Church is the rightful representative in this particular country of that Universal or Catholic Church in which we profess our belief in the Creed.

It does not claim to be the Catholic Church, because no part of a thing has a claim to be considered the whole of that thing.

It is a living part, branch, or member of the Catholic Church, and is entitled to the spiritual allegiance of Christians in this country,

The name which it bears serves the purpose of distinguishing it in law from other bodies of Christians.

All bodies claiming to be Churches, are, under the law in this country, merely so many societies of its citizens.

All of these societies are equal before the law; and the claim of one to be the Church, is, so far as the law is concerned, as good as the claim of another.

Hence, they all need, and all use, some distinction in the eye of the law, in order that they may have the benefit of the law. *Dutch* Reformed, *Roman* Catholic, Presbyterian, are legal names of some other bodies which stand before the law in the same position with the body known as Protestant Episcopal.

The name of this Church practically serves the further purpose of showing the grounds upon which other bodies remain separate from its unity.

It is called Protestant by the Romans; and Episcopal by those who have laid aside the authority of the *Episcopi* or Bishops.

It is an unhappy consequence of the divisions of Christendom that the Church needs a name at all.

If the Church were in one Communion throughout the world, it would be known now, as it was in Apostolic days and long after, by the name of its place of residence.

As we read in the New Testament of the Church at Antioch, the Church of Ephesus, the Church in Smyrna, etc.; so we should now hear of the Church in Connecticut, the Church in Pennsylvania, or the Church in the United States, etc. No other designation would be needed.

For the union of all the members of the Church, in one visible Communion throughout the world, we should ever pray; following the example of our Blessed Lord, Who prayed for all His disciples that they might be ONE.

While we deplore divisions, and pray for the restoration of unity, we should not make unworthy concessions, nor take unlawful means to hasten the restoration.

This prayer must be made in humility; in the patient waiting for God's own time; and in faith that He will bring some good out of existing evil which it is beyond our power to foresee.

All the opposing bodies of Christians cannot be right; yet there is none of them that does not hold some part of the truth, however distorted and mingled with error.

The entirety of the truth can only be found where God's Revelation first placed it, in the unity of the Church.

Many of the disputes which caused bodies of Christians to separate from the unity of the Church, have long since died out.

The separations are kept up merely from habit or prejudice.

The better judgment of Christians, is beginning to teach them that the manifold divisions of Christ's Church, are discreditable to all parties: that they hinder the spread of the Church among the Heathen abroad, and make it contemptible in the eyes of the Sceptic and Infidel at home.

Christians can now see, in many cases, what once could not be seen in any case; that there is a sense in which the doctrines of their opponents can be understood, so as to be reconcilable with the truth.

It is worth while to realize that religious divisions, like others, result often from the failure of one party to understand what the other means: often from the use of the same word in different senses.

The tendency of the present day is to consider that nothing is worth contending for except that which is of essential importance; and to suffer charitable differences of opinion about that which is not essential.

We may well believe, that this tendency is a Providential preparation, for a better unity in the future, than in the present.

It is not strange, that it should take men a long time, to settle down upon that which is really essential: nor that some should mistake the spirit of the age for a spirit of indifference, and hold fast to nothing.

Do not dispute about religious doctrine or customs.



Inquire for the truth as taught in the Scriptures and confirmed by the testimony of the Church, and conform your faith and manners to it.

Do not suppose that a thing is wrong, because you never saw or heard of it before; but do not follow every new thing.

Live so that others will trust you; but distrust yourself in the use of that with which they trust you.

Never be ashamed to own yourself in the wrong; but do not bear false witness against yourself more than your neighbour.

It is a favorite device of vanity, to provoke praise by undervaluing self.

Vanity is nothing but mean pride.

Vanity is counted a weakness, but it is strong enough to lead one to lust and lying.

“Abstain wholly or wed. Thy bounteous Lord  
Allows thee choice of paths. Take no by-  
ways.”\*

“Dare to be true. Nothing can need a lie,  
The fault which needs it most grows two  
thereby.”\*

He who trusts himself to be angry, trusts himself to the power of the Devil.

It is unkind to give offence; foolish to take it.

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\* Herbert.

Give yourself wholly to God, and you will be satisfied to lose that which He may take from you.

Do every thing you can for God: but remember that God regards rather what a man is, than what he does.

The most humble work, that one can do for God, is worth doing.

Christ said, that he who did an act of goodness to the least of His brethren, did it unto Him.

We can do good to others in many ways; not only by giving food to the hungry, but by kind words, forgiving tempers, and long suffering thoughts.

“Charity thinketh no evil.”

What is done in the erection, care, preservation, and beautifying of Church buildings, is done to God.

It should be done for the glory of God, and not of self.

God only is entitled to our worship.

That which is devoted to His service claims our reverence and respect.

There is no absolute holiness except in God.

Persons, places or things may be relatively holy; as being, in greater or less degree, separated from the world, and devoted to God.

In this sense the Church Building is holy; as separated from the common uses of the world, for use in the Divine worship.

In the same sense the Altar is holy.

So the Sacramental Vessels, and some other things, are holy; as separated from things of the same kind used for worldly purposes.

The holiness of persons lies not altogether in their bodily or mental separation from worldly people and worldly occupations; but also, and chiefly, in the separation of their wills and affections from objects of worldly and sinful desire, and in the giving up of them to God.

We cannot, consistently with the worship due to God, treat with irreverence that which is consecrated to His service.

But we should beware lest we learn to confound the creature with the Creator.

In our reverence for holy things, our chief regard should be to the uses for which they have been set apart.

We reverence a Church, not by worshipping it, but by keeping it for a 'House of Prayer;' and by not using it for Shows, Concerts, or Fairs: or otherwise approximating it to a 'Den of Thieves.'

We reverence the Altar not by adoring it; but by religiously reserving it for, and associating it in our minds with, the uses for which it is set apart.

In being busy about the Church, two things should be regarded: the privilege and the danger of it.

The danger is irreverence. When you cease to regard the privilege, you will fall into the danger.

Constant association with holy things makes them less sacred in the eyes of some.

The reason is not that the things grow less holy, but the persons who regard them.

The young are tempted to irreverence by thoughtlessness, the old by indifference.

In certain callings, men are sometimes unconsciously irreverent, from the mere power of habit to produce indifference:

In that of the Ministry;

In that of Choristers and Organists;

In that of Sextons.

This is the danger of all persons who have occasion to be often in the Church.

**"Thy testimonies, O Lord, are very sure.  
Holiness becometh Thine House forever."**

PART IV.

MISCELLANEOUS.

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I.

*The Creed of St. Athanasius.\**

QUICUNQUE VULT.

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith:

Which faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.†

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\* This and the three following sections are here reprinted from the Book of Common Prayer of the Church of England for the information and use of those who may not easily have access to that book.

† The Athanasian Creed, so called, declares no further or other doctrine than is contained in the Nicene Creed; even as the Nicene Creed declares no further or other doctrine than is contained in the Apostles' Creed. But as the Nicene Creed makes a fuller and more exact statement of the faith than is made in the Apostles' Creed, so the Athanasian Creed gives a fuller exposition of the faith, than is made in either of the others. The faith witnessed by all these Creeds is the same faith: and it is that faith in respect to the nature of God, and the Redemption wrought by Christ, which has been revealed in the Gospel.

Through this Revelation, Salvation has been offered to men. Those who accept and act upon the faith thus proposed to them are rescued from the ruin in which the fall has involved them. Those who refuse

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehen-

the terms upon which the Gospel Covenant is offered to them are warned by the same Revelation that they cannot expect the benefits which in that Covenant are promised to them.

The Athanasian Creed while it repeats and explains the revealed faith, repeats also the revealed warning of the consequence of rejecting that faith. Whereat some are offended, saying that the Creed contains damnatory or cursing clauses. But this is an absurd perversion. A man is not told to be drowned, when he is told that he will be drowned, unless he take hold of the rope thrown out to save him. The clauses objected to, simply repeat the Gospel warning of the danger of refusing the Gospel Salvation.

St. Matth. xxviii : 19. St. Mark, xvi : 15. 16.

sibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet He is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account of their own works.

And they that have done good, shall go



into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholic Faith, which except a man believe faithfully: he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

## II.

### *A Table of Prohibited Marriages.\**

A Man may not marry his

1. Grandmother;
2. Grandfather's Wife;
3. Wife's Grandmother.

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\* In this Table the Church of England specifies the persons related in certain degrees of kindred within which the Divine Revelation (Lev. xviii) forbids marriage.

The intermarriage of near kindred is accounted unnatural among all civilized people: but as to the degree at which, by the Laws of Nature, kindred ceases to be so near as to make marriage improper, men are not universally agreed.

The Divine Revelation, however, has appointed the limit to be observed, by forbidding marriage between those who are related within certain degrees; whether that relationship has been established by consanguinity or by affinity.

Consanguinity results from descent: affinity from marriage. Relations by consanguinity—or blood relations, as we say—are those who are descended from some common ancestor. Affinity is that relation which exists between a man and his wife's kindred; or between a woman and her husband's kindred. Since man and wife are one, the relations of either are the relations also of the other. But affinity does not exist between the relations of the husband and the relations of the wife.

4. Father's Sister;
5. Mother's Sister;
6. Father's Brother's Wife.
7. Mother's Brother's Wife;
8. Wife's Father's Sister;
9. Wife's Mother's Sister.
10. Mother;
11. Step-Mother;
12. Wife's Mother.
13. Daughter;
14. Wife's Daughter;
15. Son's Wife.
16. Sister;
17. Wife's Sister;
18. Brother's Wife.
19. Son's Daughter;
20. Daughter's Daughter;
21. Son's Son's Wife.
22. Daughter's Son's Wife;
23. Wife's Son's Daughter;
24. Wife's Daughter's Daughter.
25. Brother's Daughter;
26. Sister's Daughter;
27. Brother's Son's Wife.
28. Sister's Son's Wife;
29. Wife's Brother's Daughter;
30. Wife's Sister's Daughter.

A Woman may not marry with her

1. Grandfather;
2. Grandmother's Husband;
3. Husband's Grandfather.

4. Father's Brother;
5. Mother's Brother;
6. Father's Sister's Husband.
  
7. Mother's Sister's Husband;
8. Husband's Father's Brother;
9. Husband's Mother's Brother.
  
10. Father;
11. Step-Father;
12. Husband's Father.
  
13. Son;
14. Husband's Son;
15. Daughter's Husband.
  
16. Brother;
17. Husband's Brother;
18. Sister's Husband.
  
19. Son's Son;
20. Daughter's Son;
21. Son's Daughter's Husband.
  
22. Daughter's Daughter's Husband;
23. Daughter's Son's Son;
24. Husband's Daughter's Son.
  
25. Brother's Son;
26. Sister's Son;
27. Brother's Daughter's Husband.
  
28. Sister's Daughter's Husband;
29. Husband's Brother's Son;
30. Husband's Sister's Son.

## III.

*Magnificat.*

St. Luke i : 46.

My soul doth *magni-* | *fy* · the | Lord: ||  
and my spirit *hath* re- | joiced · in | God ·  
my | Saviour.

*For* he | *hath* · re- | garded: || the *lowli-* |  
*ness* · of | his · hand- | maiden.

*For* behold, | from · hence | forth: || all  
*gener-* | *ations* · shall | call · me | blessed.

*For* he that is mighty hath magnified me,  
and *holy* | is · his | name: || and his mercy  
is on them that fear him, through- | out ·  
all | *gen-er-* | *ations*.

He hath showed strength | with · his |  
arm: || he hath scattered the proud in the  
*imagi-* | *na-tion* | of · their | hearts.

He hath put down the mighty | from ·  
their | seats: || and hath exalted the |  
*hum-ble* | and · = | meek.

He hath filled the hungry | with · good |  
things: || and the *rich* he | hath · sent | empty ·  
a- | way.

He remembering his mercy, hath holpen  
his | ser-vant | Israel: || as he promised to our  
forefathers, Abraham | and · his | seed · for |  
ever.

Glory be to the *Father*, | and · to the | Son:  
*and* | to · the | Ho-ly | Ghost;

As it was in the beginning, is *now*, and |  
ev-er | shall be: || *world* | with-out | end.  
A- | men.

## IV.

*Nunc dimittis.*

St. Luke 11 : 29.

Lord, now lettest Thou Thy *servant* de-  
part · in | peace: || ac- | cord-ing | to · Thy |  
word.

For mine | eyes · have | seen: || Thy | sal- =  
| va · = | tion,

Which Thou | hast · pre- | pared: || before  
the | face · of | all · = | people;

To be a *light* to | lighten · the | Gentiles: ||  
and to be the *glory* of Thy | peo- ple | Is-  
ra- | el.

Glory be to the *Father*, etc.

## V.

*Prayer to be used on the Anniversary of Baptism,  
and at any time before Confirmation.*

“ BLESSED be Thy Name, O Lord, that I  
have in Thy good Providence been ad-  
mitted to Thy Holy Church, and dedicated  
forever to Thy service in Baptism. May I never  
forget the obligations of the sacred vows which  
have been made for me. May I be ready,  
with an humble heart and a devout reliance  
upon Thy grace and mercy, to take those  
solemn engagements upon myself, and con-  
stantly to renounce all sins, the works of the  
Devil, all worldly vanities and sensual lusts;  
heartily to believe all the articles of the  
Christian Faith, and obediently to submit  
myself to Thy Holy Will and Commandments  
unto my life's end; and in that holy ordi-

nance of Confirmation, to which I am about to come, strengthen me, O Lord, I beseech Thee, with the Holy Ghost, the Comforter. Daily thereafter increase in me Thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill me, O Lord, with the spirit of Thy holy fear then and forever. Amen." \*

## VI.

*Prayer to be used on the Anniversary of Confirmation.*

“ O ALMIGHTY GOD. Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone; Who, by Thy good Providence, has caused me to be made in my Baptism a member of this Thy Heavenly Kingdom; and Who, by the grace of Thy Holy Spirit, hast sealed Thy gracious covenant to me in the Holy Ordinance of Confirmation by the Ministry of one of the Bishops of Thy Church, a true and lawful successor to the office of an Apostle; I pray Thee, help me to be ever mindful of my great privilege and responsibility. May I never grieve nor resist that Holy Spirit, by whose grace the whole body of the Church is sanctified. May I never walk unworthily of my high calling, nor in my daily life reflect dishonor upon the Church, in which I have been called to this state of salvation. May I ever with a

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\* See Confirmation Office.

glad mind and heart comply with all the monitions of Thy Holy Spirit through my Conscience and through the authorized Ministers of His grace. May I ever be a constant and devout attendant upon all the means of grace through which Thy Holy Spirit enlivens the Church: the reading and preaching of the Word, the breaking of the bread, and the prayers. May I ever be striving to lead a godly life, and continually preparing for my death in the constant exercise of faith, charity, and true repentance, so that I may be always ready to receive the Blessed Sacrament of the Body and Blood of Christ whenever the Church calls me to that act of devotion. May I always continue faithful to the Communion of the One Holy Catholic and Apostolic Church of my Blessed Redeemer, by regular and devout Communion with those who adhere to the Bishops as the true and lawful successors of the Apostles, whom that Redeemer commissioned to govern and perpetuate His Church, and with whom He promised to be even unto the end of the world. May Thy Holy Spirit follow all those who, under any name, profess and call themselves Christians, that they may be led into the way of truth, and hold the Faith, in unity of Spirit, in the bond of peace, and in righteousness of life. Unite all Churches with the sacred bond of Charity and in a visible Communion, when it shall seem right in Thine eyes, so that Thy Faith may reach unto all mankind, and that all who embrace it may be one Fold under one Shepherd, even Jesus Christ our Saviour, the true Shepherd and Bishop of our souls; to

whom, with Thee, O Father, and Thee, O Holy Ghost, be all honour and glory, now and forever. Amen."

## VII.

### *Prayer for a sick child.*

"O HOLY JESUS, Love of the Faithful and Head of the Catholic Church, Who didst take little children into Thine arms and bless them, rebuking those who would have kept them from Thee; we, Thine unworthy servants, do humbly present unto Thee this child, who now lieth grievously afflicted with sickness. Dispose of *him*, O Lord, as shall seem to Thee most merciful for *him*, and most expedient for us. Spare *him*; O good Lord, spare *him*, that *he* may complete *his* full term here on earth; and pour out upon *him* manifold gifts of the Holy Spirit that *he* may serve Thee in true holiness and righteousness all the days of *his* life: and grant that we, living with *him* to Thy great glory, may, with *him*, at last attain Thy heavenly promises.

But if it seem right unto Thee to take *him* hence, O holy Jesus, O merciful Saviour, Thou Good Shepherd that tenderly carest for the lambs of Thy flock, take *him* to Thyself. Let Blessed Angels bear *him* out of this world of sin and death, away from the evil to come. Encircle *him* with Thine everlasting arms, that with Thee *he* may dwell in peace in the bosom of the Father. With Thy most precious blood cleanse away whatsoever may have defiled *his* baptismal robe. Clothe *him* with Thine own righteousness. Teach *him*



the new song of them that are redeemed from among men, the first fruits unto God and unto the Lamb; that, with Angels, and Archangels, and with all the company of Heaven, *he* may forever laud and magnify Thy glorious name, who art our Saviour, Lord and God; to Whom, with the Father and the Holy Ghost, three persons, One ever Blessed God, be all honour and glory, might, majesty, praise, and dominion, throughout all ages. Amen."

### VIII.

"No man that warreth entangleth himself with the affairs of this life: that he may please Him who hath chosen him to be a soldier." 2 Tim. ii : 4.

Why haunts my soul the narrow sphere  
Of poisoned sweets that Earth holds dear,  
Wreathing the deadly circles still,  
Obedient to the Serpent's will?  
The spell is broke—Oh let me flee!  
Jesus, my Lord, hath called me.

Why tread so near the entangling snares  
Of worldly hopes, and fears, and cares?  
Why shroud the warrior in the mesh  
Of luring pleasures of the flesh?  
Where battles rage—there I must be,  
Jesus, my Master, chooseth me.

Even the charms of purer joys,  
Of Love and Friendship, are but toys,  
Proving full oft the gilded bands  
That Satan clasps on willing hands.  
From bands like these I will be free,  
Jesus, my Saviour, helping me.

In toilsome march and perilous strife  
 I'll wage the warfare of my life:  
 Content, if God so will, to share  
 The pains of Him whose Cross I bear.  
 For Faith, beyond the Cross, can see  
 Jesus, Redeemer, crowning me.



“ Remember always thine end, and how  
 that time lost neber returns.

“ Without care and diligence thou shalt  
 neber get birtue.”

S. THOMAS A'KEMPIS.











JUN 24 1947

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